



Volume 1, Issue 11

Ouranophantor

November 2018

A Newsletter of St. Basil Greek Orthodox Church



St. Basil Greek Orthodox Church

733 S. Ashland Avenue, Chicago, IL 60607

www.stbasilchicago.org



Church Office:	Rev. Fr. Dimitri Tobias, <i>Proistamenos</i>
Telephone: 312-243-3738	Phone: 847-558-9849
Office Fax: 312-243-7961	email: Fr.dimitri.c.tobias@gmail.com
Parish Council President:	Jayme Schenk

Worship Hours

Sundays:	Orthros 8:15 a.m. followed by Divine Liturgy
Weekdays:	Divine Liturgy 8:30 a.m.
Esperinos:	For Major Feasts 6:00 p.m.
Wednesday:	Paraklesis Service 6:00 p.m.

Upcoming Events

Thursday, November 1

- Divine Liturgy for SS. Kosmas and Damianos 6:30 a.m.
- Online Adult Education 7:00 p.m.

Saturday, November 3 — Yiayia's Kouzina Baking 9:30 a.m. to 2:30 p.m. (volunteers needed)

Saturday, November 10 — Yiayia's Kouzina Baking 9:30 a.m. to 2:30 p.m (volunteers needed)

Wednesday, November 14 —Yiayia's Kouzina Baking 3:00 p.m. to 6:30 p.m. (volunteers needed)

Sunday, November 18 —Angel Tree Begins (gift requests)—immediately after Divine Liturgy

Wednesday, November 21 —Divine Liturgy for Entrance of Theotokos into the Temple 6:30 p.m.

We welcome new families to our parish!

Now is the time to reach out to your loved ones who have fallen away for whatever reason and bring them back to church. Now is the time to share your faith with others. Together we must grow. Together we must build the Body of Christ. Invite someone to a service or to a church event. We have one of the friendliest communities in the Archdiocese. Let us go out so that they will know we are Christians by our love.

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Sacraments and Blessings

Baptisms:

October 14, 2018

Antonios, son of Vanessa and Anthony Michael Ramirez
Godparents: Kalliope Theodorou
Rachel & Louie Soto

Stella, daughter of Eleni & Evan Katsoulis
Godparents: Kostas & Maria Metropoulos

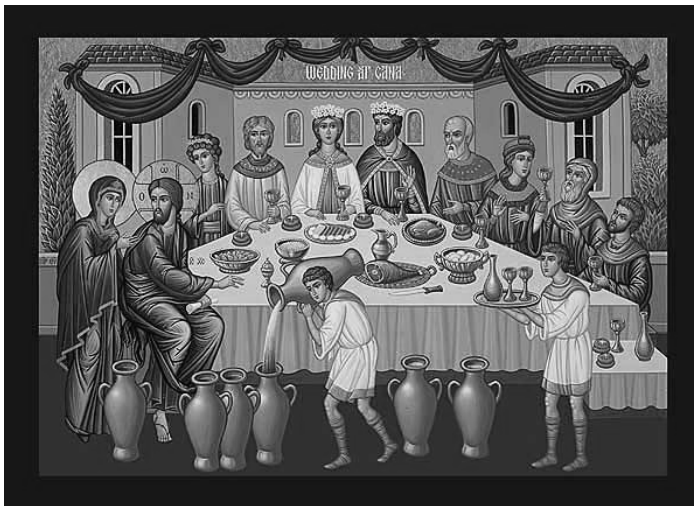
October 21, 2018

Maeve Aristeia, daughter of Emily & Anesti Dhima
Godparent: Steven Zhupa

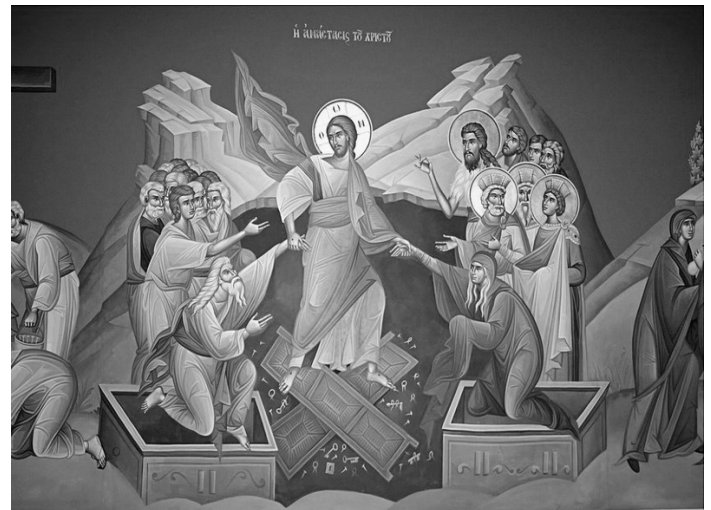
Chrismations:



Weddings:



Funerals:



40-Day Blessings:



Father Dimitri's Message



My Brothers and Sisters in Christ,

One of my favorite topics of discussion is the holy angels, the Synaxis of whom we celebrate on November 8. There seems to be a lot of confusion about the Bodiless Powers, and I wanted to take the time to discuss them here.

The first and most prevalent misunderstanding about angels is that human beings become angels. "To which of the angels did God ever say, 'Sit at my right hand until I make your enemies a footstool for your feet'?" (Hebrews 1:13). Jesus did not come to save angels, but humans. We do not become angels when we die. That would be the equivalent of saying you become a dog or a cat when you die.

The reason perhaps people make this mistake comes from the verse in Matthew 22:30, "At the resurrection people will neither marry nor be given in marriage; they will be like the angels in heaven." Notice the word "like." Even in the original Greek it reads: 30 ἐν γὰρ τῇ ἀναστάσει οὔτε γαμοῦσιν οὔτε γαμίζονται, ἀλλ' ὡς ἄγγελοι θεοῦ ἐν τῷ οὐρανῷ εἰσιν. The similitude to angels lies in the fact that man and women will no longer be given in marriage. There will be no new children, but, like the angels, we will worship God perfectly. This is further seen in Isaiah 6 and Revelation 4 as the angels show us the way to glorify God.



As a final image of this, look to the icons of the angels in the domes of most Orthodox churches.

So what are the angels? The angels are the servants of God that came into being between the first two days of creation. In between then and the creation of the Garden of Eden, the angels warred with one another. Satan, the great deceiver, who was called Lucifer, sought to become God. He lost the war, and a third of the angels fell with him. Luke 10:18, "I saw Satan fall like lightning." From then until now, the angels have served mankind to bring us closer to our creator.

The following is from the Minea of St Dimitry of Rostov and appeared in the November/December 1968 issue of "Orthodox Life". This is taken from a reprint included in the booklet Orthodox Teachings on the Holy Angels, compiled by Fr. Demetrius Serfes. (It may still be available through St John of Kronstadt Press.)

The nine orders of the angels are divided into three hierarchies, each of which is divided into three orders: the highest, the intermediate, the lower.

The first hierarch, the highest and closest to the Most Holy Trinity, consists of the **SERAPHIM**, **CHERUBIM**, and **THRONES**.

The God-loving six-winged **SERAPHIM** stand closer than all before their creator and Maker, as the prophet Isaiah saw, saying: "And the seraphim stood around Him, each having six wings" (Isaiah 6:2). They are fire-like since they stand before That One of Whom it is written: "For our God is a consuming fire." (Heb 12:29); "His throne was a flame of fire" (Dan 7:9); "the appearance of the Lord was like a blazing fire" (Ex 24:17). Standing before such glory, the seraphim are fire-like, as it said: "Who maketh his angels spirits; his ministers a flaming fire" (Ps 103:4). They are aflame with love for God and kindle others to such love, as I shown by their very name, for "seraphim" in the Hebrew language means: "flaming."

After the seraphim, before the all-knowing God, Who resides in inaccessible light, stand the many-eyed **CHERUBIM** in ineffable

radiance. More than the other lower orders of angels, they are always radiant with the light of the knowledge of God, with the knowledge of the mysteries of God and the depths of His wisdom; being themselves enlightened, they enlighten others. Their name "cherubim" in translation from the Hebrew language means: "great understanding" or "effusion of wisdom," because through the cherubim wisdom is sent down to others and enlightenment of the spiritual eyes is given for the seeing of God and knowledge of God.

Thereafter stand the God-bearing **THRONES** (as St Dionysius the Areopagite calls them) before Him Who sits on the high and exulted throne, being named "thrones" since on them, as on intellectual thrones (as writes St Maximus the Confessor) God intellectually resides. They are not called "God bearing" according to essence but according to grace and according to their office, as the flesh of Jesus Christ (as St Basil the Great writes) is called "God-bearing" according to essence since it was indivisibly united with God the Word Himself. The thrones are then called "God-bearing" not according to essence but according to grace, given for their service, which is mystically and incomprehensibly to bear God in themselves. Residing on them in an incomprehensible manner, God makes His righteous judgment, according to the word of David: "Thou hast sat upon a throne, O Thou that judgest righteousness." (Ps 9:4). Therefore through them the justice of God is pre-eminently manifested; they serve His justice, glorifying it and pour out the power of justice onto the thrones of earthly judges, helping kings and masters to bring forth right judgment.

The middle hierarchy also consists of three orders of holy angels: the **DOMINIONS**, the **VIRTUES**, and the **POWERS**.



The **DOMINIONS** are so named because, being themselves free, they dominate over the rest of the angels which follow behind them. Having abandoned servile fear, as St Dionysius the Aeropagite says, they voluntarily and with joy serve God unceasingly. Also, they send down power for prudent governing and wise management to authorities on the earth set up by God. Further, they teach how to control the senses, how to subdue in oneself dissolute desires and passions, how to enslave the flesh to the spirit, and how to rule over one's will and be above all temptations.

The **VIRTUES**, [the usual translation of the name of this order of angels as "virtues" is readily misleading if the old meaning of the word "virtue" as "power" or "force," especially as regards to divine beings (cf Oxford English Dictionary), is not remembered. Note of translator.] filled with divine strength, quickly fulfill the will of the All-High and Omnipotent Lord, strong and powerful. They both work very great miracles and send down the grace of miracle-working to God's saints, who are worthy of such grace, in order that these may work miracles, such as heal every sickness and foretell the future. The holy virtues also help people laboring and those overburdened by the bearing of an obedience placed on them by someone -- by which their names "virtues" is explained -- and they bear the infirmities of the weak. They also

strengthen every man in patience, so that he does not faint away in affliction but rather bears all misfortune with a strong spirit, courageously, and with humility, giving thanks for everything to God, arranging all for our benefit.

The **POWERS** are so called because they have power over the devil, in order to restrain the power of the demons, to repulse the temptations brought upon people by them, and to prevent the demons from harming anyone to the degree that they would wish. The powers strengthen the good ascetics in spiritual struggles and labors, protecting them so that they may not be deprived of the spiritual kingdom. They help those wrestling with passions and vices to cast out evil thoughts and slanders of the enemy and to conquer the devil.

In the lowest hierarchy there are also three orders: the **PRINCIPALITIES**, the **ARCHANGELS**, and the **ANGELS**.

(Continued on page 8)

Parish Council Update

By Nick Georgopoulos

Greetings St. Basil Parishioners,

I hope everyone is enjoying the beautiful autumn season. Here at church our Sunday School is back in session and many of the ministries are meeting and planning upcoming events. Autumn also ushers in some cooler weather along with the holiday season starting with Thanksgiving.

The autumn is a great time of year to get back into the rhythm of attending church and joining one of the many ministries at St. Basil. In addition to the church ministries, there are many upcoming events hosted by our church. The Philoptochos presents many opportunities for parishioners to be involved, and Father Dimitri has begun a monthly Lunch Faith Group. The parish council will also be holding elections soon and is looking for parishioners that would be interested in joining. Although Sunday school has been in session for over a month, children can still be signed up. Sunday school supports families in educating their children in the Greek Orthodox faith. Our church is always looking to find new ways to have our youth become more involved, so please bring your children to church. They are the future of the Greek Orthodox Church.

Finally, the holiday season is fast approaching. Thanksgiving will be here before we know it and Christmas will soon follow. When we think of Thanksgiving, many of us visualize turkey, football, and great sales. But it is also a time when we should consider what we are grateful for. Gratitude is a readiness to show appreciation for kindness and a readiness to return kindness to others. At St. Basil we have many things to be grateful for, and the willingness of our parishioners to return that kindness is evident in all the wonderful happenings at the church. A famous poet once said, "There are two kinds of gratitude: The sudden kind we feel for what we take; the larger kind we feel for what we give."

Be sure to check the church calendar and weekly bulletin for upcoming events and liturgies. See you soon!

Nick Georgopoulos

Philoptochos Update

By Vana Kikos

The St. Basil Philoptochos ladies have welcomed our new ecclesiastical year by hitting the ground running with tons of energy and excitement. Highlights include:

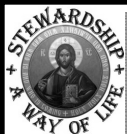
- ◇ Hosted our sixth Dress-a-Girl Around the World event on October 13 and had an impressive turnout with many women from throughout our Metropolis in attendance.
- ◇ Baked dozens of boxes of koulouria to benefit breast cancer research and sold them throughout the month of October—hope you brought some home.
- ◇ Collected coats for our coat drive.

November has us looking forward to and preparing for the holidays with more baking (see YiaYia's Kouzina for dates/times). Please join us in helping with all our wonderful philanthropic work. We need you! Also, please remember to check the weekly St. Basil bulletin for more upcoming events this month.

Did You Know? Our chapter has a new member. Nick and Kristen Triandafilou have just welcomed a beautiful new baby girl, Lucy Marie, born October 20. Congratulations, and may God bless you all!

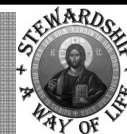
In His Service,

Vana Kikos, Philoptochos President



Stewardship Update

By Maria-Kanella Koper



The Stewardship Ministry lovingly reminds all stewards that it is not too late to pledge for 2018. You can sign-up at <http://www.stbasilchicago.org/our-parish/stewardship/> or pick up a pamphlet at the pangari.

2018 Snapshot (as of October 21, 2018)

<u>Stewards</u>	<u>Pledged</u>	<u>Collected</u>
150	\$172,119	\$130,015

Goal: 190 Stewards

With your help we know we can accomplish our goal to have 190 stewards pledged for 2018.

We are looking for new members to join the stewardship team who are interested in helping grow the engagement of parishioners and new members at St. Basil. Stewardship Ministry meetings will be in the weekly bulletin. Please join us, we'd love to have you! If you are interested in being part of the team, please contact Maria-Kanella Koper at mariakkoper@gmail.com.

Have you become a steward of St. Basil's? Visit our website at www.stbasilchicago.org and click on "Our Parish" and "Stewardship" to learn more, or contact the church office at 312-243-3738 for additional information.

For where your treasure is, there your heart will be also. (Matt. 6:21)

"LET'S GET READY TO RUMBLE! WELCOME TO THE MAIN EVENT(S)."

"WHEW, I'm certainly glad that's over. Now I can get back to normal." This sentiment is perhaps one of the most widely felt emotions in many Christian parishes. It follows the two "main events" we frequently dread in our church lives, namely our Stewardship Sunday and Festivals.

Somehow, people we never see during the year magically get their GPS navigation systems to again find their church solely during the day they will attend (and maybe work) at the parish festival. And then, as if Harry Houdini and David Copperfield attended our parishes, these "part-timers" become like groundhogs that show us their shadows as they disappear until next year.

On the other hand, Stewardship Sunday strikes fear in the hearts and minds of many parishioners even more than having to go to confession. Someone might actually ask us to account for what we have done with the gifts God gave us. But thankfully for most, the traveling magic show comes into the pews on only one Sunday, with much fanfare, new slick banners, brochures, and slogans, and then disappears just as quickly.

Imagine if God only showed up and gave us His gifts one Sunday, or weekend, a year and then He disappeared and left us completely on our own with no food, nothing to drink, no sunshine, etc. Our Lord gives us unconditional love and gifts every second of every day of our lives. Without His gifts we could not exist. The breath of oxygen you just inhaled and the lungs you used to process it to stay alive were both gifts from your Father. And yet we somehow think our stewardship can be relegated to one Stewardship Sunday or weekend of gyro making and baklava slinging.

My simple definition is: "Stewardship is what you do with all the gifts God gave you." Nothing more complicated than that. Everything we have is a gift from our Father. And these gifts are ours for only the limited time we are here on this earth. And yet we sometimes forget that what we do with those gifts is one of the measures of whether or not our souls are prepared for salvation and the hoped-for eternal life of theosis and oneness with our Lord and Savior.

Stewardship is a way of life. It is what we do every second, minute, hour, and day of our life. It isn't just about writing a check once a year. It is about demonstrating every day that we understand what our responsibility is with respect to all of the gifts we have received. We teach our children to say "thank you" when they receive gifts, but do we do the same to our Father who blesses us every moment of our lives? Thankfully, it's not too late to walk the talk.

(continued on page 9)

Father Dimitri's Message *(continued from page 5)*

Their service (as the great Dionysius the Aeropagite says) consists in revealing prophecies, knowledge, and understanding of God's will which they receive from the higher orders of angels and announce to the lower order, i.e. the angels, and through them, to men. St Gregory the Dialogist says that the archangels strengthen people in the holy faith, enlightening their mind with the light of knowledge of the holy Gospel and revealing the mysteries of devout faith.

The **ANGELS** are the lowest of all the orders in the heavenly hierarchy and the closest to man. They announce the lesser mysteries and intentions of God and teach people to live virtuously and righteously before God. They are appointed to guard each of us who believe: they sustain virtuous people from fallen, and never leave us though we have sinned, but are always ready to help us, if only we ourselves want it.

All of the heavenly orders are also called by the common name "angels." Although they have different names according to their situation and grace given by God (as seraphim, cherubim, thrones, and the rest of the orders), yet all in general are called angels, because the word "angel" is not a denomination of essence, but of service, as it is written: "Are they not all ministering spirits, sent forth to minister" (Heb 1:14). But their service is different and not identical: each order has its own service; for the All-Wise Creator does not reveal the mystery of His design to all to the same degree, but from the one to the others, through the higher He enlightens the lower, revealing to them His will and commanding it to be as in the book of the Prophet Zachariah. There it is said that one angel, after conversing with the prophet, met another angel who ordered him to go again to the prophet and reveal the future fate of Jerusalem: "And behold, the angel that talked with me went forth and another angel went out to meet him, and said unto him, Run, speak to this young man (that is, the prophet Zachariah), saying, 'Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein: For I, saith the Lord will be unto her a wall of fire round about'" (Zach 2:3-5).

Deliberating about this, St Gregory the Dialogist says, "When one angel says to the other: 'Run speak to this young man' there is no doubt that certain angels send others, that the lower ones are sent, that the higher send" (St Gregory the Dialogist, Interpretation of the Gospels, #4).

We find exactly the same thing in the prophecy of Daniel, that one angel orders another to interpret the vision to the prophet. From this it is evident that angels of higher orders reveal the divine will and intention of their Creator to angels of the lower orders, that they enlighten them and send them to people.

The Orthodox Church militant, being in need of the help of the angels, celebrates the Assembly of all the nine angelic orders with a special supplication, as is fitting, on the eighth day of the month of November (Nov 21 OS) i.e. the ninth month, since all these nine orders of angels will gather on the day of the Terrible Judgment of the Lord, which the divine teachers of the Church call the eighth day. For they say, at the end of seven thousand years will begin as if an eighth day, "When the Son of man shall in His glory, and all the holy angels with Him" (as the Lord Himself foretold in the Gospel - Matt 25:31). "And he shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds." (Matt 24:31), i.e. from the east, west, north, and south.

I remain your servant in Christ, Fr. Dimitri Tobias, *Proistamenos*

A handwritten signature in cursive script, reading "Fr. Dimitri", with a horizontal line underneath.

“LET’S GET READY TO RUMBLE! WELCOME TO THE MAIN EVENT(S.)” *(continued from page 7)*

The book “Oriented Leadership” says, “Stewardship is what a person does, after saying, ‘I believe’ as proof of that belief.” We all like to talk and tell folks what we believe. But what have we done lately with the gifts God gave us? Not just your talents, but including your talents. Not just your time, but including your time. Not just your money, but including your money. What have you done with the amazing thing that you do so spectacularly? Who in your parish have you taught that thing that only you can do so well? When was the last time you brought your wit, wisdom, philosophy, coaching, fix-it skills, or just loving care to one of your parishioners (or a total stranger) who was afraid, confused, lost, sick, suffering, hungry, thirsty, in prison, or just in need?

There is only one thing keeping you from being the incredible steward you are capable of becoming. And that one thing is you. I know you are busy. So is everyone else. But every day of your life, among the trillions of gifts God gives you each nanosecond, are two very big ones. The first is the gift of 24 hours. And the second is the gift of free will to decide what you will do with the first gift. It is up to you. As we all told our children at one time or the other: “You are the boss of you.”

So what have you done today with the gifts God gave you? In which ministries of your parish, metropolis, Archdiocese, or international church have you assisted this week or month or year? This is what you are called to do every day, not just the weekend of the festival or Stewardship Sunday.

You can’t change how you got to where you are, but you can change where you’re going. You don’t know when you will meet your Maker and be asked to account for your life. So perhaps you may not want to wait and hope you’ll get a “Hail Mary” shot like the thief next to our Lord on the day of His crucifixion. Ask to be remembered in His kingdom every day, and in every way you act, and with what you do with the gifts God gave you.

Don’t wait for the main event(s). It might just be too late. Do something to live your stewardship calling today! May God bless you as you pursue your own unique stewardship calling. Stay on The Path and enjoy the journey. (SOTPAETJ)

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Dress a Girl Ministry

By Dorothy Bezemes & Helene Frankos

Our 6th Annual Dress a Girl Around the World sew-a-thon was held on Saturday, October 13. Churches that attended the event included:

◇ St. Andrew, Annunciation Cathedral, Sts. Constantine & Helen, St. Demetrios (Chicago), St. George, St. Haralambos, St. John, St. Sophia, Assumption, Holy Apostles, and our own St. Basil family.

It was not only a day that many beautiful dresses and pants were worked on; the fellowship and love among all still fills the walls of the room.

We thank our St. Basil family, our Metropolis Philoptochos chapters, and our families and friends for their generous donations.

Thank you again, because without your support we would not be able to do the work that God has blessed us to do.

With eternal gratitude,

Dorothy & Helene

“If God brings you to it, God will bring you through it”

St. Basil Choir Update

By George Panagopoulos

The St. Basil choir had a busy October. George Panagopoulos, Marci Papadakis, and Melita Green joined 94 other choir members from the Diocese of Chicago for the three-day Greek Orthodox Church Music Conference at St. Nektarios Church. We practiced intently for two days and then sang the Hierarchical Liturgy with Metropolitan Nathanael on Sunday, October 7. It was an exhilarating experience to hear the voices fill the church with hymns of praise to God. George was elected to the board of the Metropolis Choir Federation.

St. Basil will host this conference October 4, 5, and 6, 2019. Our choir is excited for the opportunity to share the restoration of St. Basil with the greater Church Music Federation community. Our theme is:

“Sing a hymn to the Lord and exalt Him beyond measure unto all the Ages.” Daniel 3:57

The restoration is reflected in this statement:

“As the Chaldean Youths in the fire, we too sing hymns of praise to our Lord and Savior, who preserved His Church of St. Basil through the devastating fire and gloriously restored it to new heights of beauty.”

The icon of the three youths in the fire guarded by an angel completes the visual presentation of the 2019 conference announcement.

To support the upcoming conference, the choir hosted a fundraising luncheon after Liturgy on October 21. The Italian-themed food, décor, and entertainment brought rave reviews from those attending the event. Thank you for supporting us. We will be relying on your support to make the 2019 conference a success. (See photos on page 11).

“Sing a hymn to the Lord and exalt Him beyond measure unto all the Ages.” Daniel 3:57



As the Chaldean Youths in the fire, we too sing hymns of praise to our Lord and Savior, who preserved His Church of St. Basil through the devastating fire and gloriously restored it to new heights of beauty.

Hosting the 62nd Annual Greek Orthodox Church Music Conference

October 4th, 5th, and 6th, 2019

St. Basil Greek Orthodox Church, 733 South Ashland, Chicago, IL

www.stbasilchicago.org

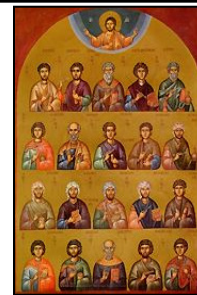
Quarterly Luncheon Photos

Hosted by St. Basil Choir



November 1 - SS. Cosmas & Damianos the Unmercenarys

These Saints were from Asia (that is, Asia Minor). After the death of their father, their Christ-loving mother Theodota reared them in piety and in all manner of virtue, and had them instructed in every science, especially that of medicine. This became their vocation, and they went about healing every illness and malady, bestowing healing freely on both men and beasts alike; because of this, they are called "Unmercenarys." And thus, having completed the course of their life, they reposed in peace.



Apolytikion in the Plagal of the Fourth Tone

Sainted Unmercenarys and Wonder Workers, regard our infirmities; freely you have received, freely share with us.

November 8 - Synaxis of the Angels



All the Angels, according to the Apostle Paul, are ministering spirits, - sent forth to minister to them who shall be heirs of salvation - (Heb. 1:14). God set them as overseers of every nation and people, and guides to that which is profitable (Deut. 32:8); and while one Angel is appointed to oversee each nation as a whole, one is also appointed to protect each Christian individually. He commands them to guard them that hope on Him, that nothing should harm them, neither should any evil draw nigh to their dwelling (Ps. 90:10-12). In the Heavens they always behold the face of God, sending up to Him the thrice-holy hymn and interceding with Him in our behalf, seeing they rejoice over one sinner that repents (Esaia 6:2-3; Matt. 18:10; Luke 15:7). In a word, they have served God in so many ways for our benefit, that the pages of Holy Scripture are filled with the histories thereof. It is for these reasons that the Orthodox Catholic Church, wisely honouring these divine ministers, our protectors and guardians, celebrates today the present Synaxis that is, our coming together in assembly for their common feast to chant their praises, especially for the Archangels Michael and Gabriel, who are mentioned in the Scriptures by name. The name Michael means "Who is like God?" and Gabriel means "God is mighty." The number of Angels is not defined in the divine Scriptures, where Daniel says that thousands of thousands ministered before Him, and ten thousands of ten thousands attended upon Him -(Dan. 7:10). But all of them are divided into nine orders which are called Thrones, Cherubim, Seraphim, Dominions, Powers, Authorities, Principalities, Archangels, and Angels.

Apolytikion in the Fourth Tone

O Commanders of the Heavenly Host, we the unworthy beseech you, that through your entreaties you will fortify us, guarding us in the shelter of the wings of your ethereal glory, even as we fervently bow before you crying: "Deliver us from all danger, as Commanders of the Powers on high!"

November 9 - St. Nektarios



Saint Nektarios was born in Selyvria of Thrace on October 1, 1846. After putting himself through school in Constantinople with much hard labour, he became a monk on Chios in 1876, receiving the monastic name of Lazarus; because of his virtue, a year later he was ordained deacon, receiving the new name of Nektarios. Under the patronage of Patriarch Sophronius of Alexandria, Nektarios went to Athens to study in 1882; completing his theological studies in 1885, he went to Alexandria, where Patriarch Sophronius ordained him priest on March 23, 1886 in the Cathedral of Saint Sabbas, and in August of the same year, in the Church of Saint Nicholas in Cairo, made him Archimandrite. Archimandrite Nektarios showed much zeal both for preaching the word of God, and for the beauty of God's house. He greatly beautified the Church of Saint Nicholas in Cairo, and years later, when Nektarios was in Athens, Saint Nicholas appeared to him in a dream, embracing him and telling him he was going to exalt him very high.

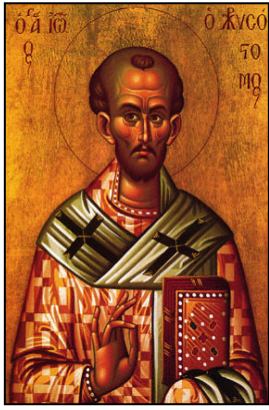
On January 15, 1889, in the same Church of Saint Nicholas, Nektarios was consecrated Metropolitan of the Pentapolis in eastern Libya, which was under the jurisdiction of Alexandria. Although Nektarios' swift ascent through the degrees of ecclesiastical office did not affect his modesty and childlike innocence, it aroused the envy of lesser men, who convinced the elderly Sophronius that Nektarios had it in his heart to become Patriarch. Since the people loved Nektarios, the Patriarch was troubled by the slanders. On May 3, 1890, Sophronius relieved Metropolitan Nektarios of his duties; in July of the same year, he commanded Nektarios to leave Egypt.

Without seeking to avenge or even to defend himself, the innocent Metropolitan left for Athens, where he found that accusations of immorality had arrived before him. Because his good name had been soiled, he was unable to find a position worthy of a bishop, and in February of 1891 accepted the position of provincial preacher in Euboia; then, in 1894, he was appointed dean of the Rizarios Ecclesiastical School in Athens. Through his eloquent sermons his unwearied labours to educate fitting men for the priesthood, his generous alms deeds despite his own poverty, and the holiness, meekness, and fatherly love that were manifest in him, he became a shining light and a spiritual guide to many. At the request of certain pious women, in 1904 he began the building of his convent of the Holy Trinity on the island of Aegina while yet dean of the Rizarios School; finding later that his presence there was needed, he took up his residence on Aegina in 1908, where he spent the last years of his life, devoting himself to the direction of his convent and to very intense prayer; he was sometimes seen lifted above the ground while rapt in prayer. He became the protector of all Aegina, through his prayers delivering the island from drought, healing the sick, and casting out demons. Here also he endured wicked slanders with singular patience, forgiving his false accusers and not seeking to avenge himself. Although he had already worked wonders in life, an innumerable multitude of miracles have been wrought after his repose in 1920 through his holy relics, which for many years remained incorrupt. There is hardly a malady that has not been cured through his prayers; but Saint Nektarios is especially renowned for his healings of cancer for sufferers in all parts of the world.

Apolytikion in the First Tone

O faithful, let us honor Nektarios, divine servant of Christ, offspring of Silivria and guardian of Aegina, who in these latter years was manifested as the true friend of virtue. All manner of healing wells forth for those who in piety cry out, "Glory to Christ who glorified you; glory to Him who, through you, wrought wonders; glory to Him who, through you, works healing for all."

November 13 St. John Chrysostom



This greatest and most beloved of all Christian orators was born in Antioch the Great in the year 344 or 347; his pious parents were called Secundus and Anthusa. After his mother was widowed at the age of twenty, she devoted herself to bringing up John and his elder sister in the nurture and admonition of the Lord. John received his literary training under Anthragathius the philosopher, and Libanius the sophist, who was the greatest Greek scholar and rhetorician of his day. Libanius was a pagan, and when asked before his death whom he wished to have for his successor, he said, "John, had not the Christians stolen him from us." With such a training, and with such gifts as he had by nature, John had before him a brilliant career as a rhetorician. But through the good example of his godly mother Anthusa and of the holy Bishop Meletius of Antioch (see Feb. 12), by whom he was ordained reader about the year 370, he chose instead to dedicate himself to God. From the years 374 to 381 he lived the monastic life in the hermitages that were near Antioch. His extreme asceticism undermined his health, compelling him to return to Antioch, where Saint Meletius ordained him deacon about the year 381. Saint Meletius was called to Constantinople later that year to preside over the Second Ecumenical Council, during which he fell asleep in the Lord. In 386 Bishop Flavian ordained John presbyter of the Church of Antioch. Upon his elevation to the priesthood his career as a public preacher began, and his exceptional oratorical gifts were made manifest through his many sermons and commentaries. They are distinguished by their eloquence and the remarkable ease with which rich imagery and scriptural allusions are multiplied; by their depth of insight into the meaning of Scripture and the workings of God's providence; and, not least of all, by their earnestness and moral force, which issue from the heart of a blameless and guileless man who lived first what he

preached to others. Because of his fame, he was chosen to succeed Saint Nektarios as Patriarch of Constantinople. He was taken away by stealth, to avoid the opposition of the people, and consecrated Patriarch of Constantinople on February 28, 398, by Theophilus, Patriarch of Alexandria, who was to prove his mortal enemy. At that time the Emperor of the East was Arcadius, who had had Saint Arsenius the Great as his tutor (see May 8); Arcadius was a man of weak character, and much under the influence of his wife Eudoxia. The zealous and upright Chrysostom's unsparing censures of the lax morals in the imperial city stung the vain Eudoxia; through Theophilus' plottings and her collaboration, Saint John was banished to Pontus in 403. The people were in an uproar, and the following night an earthquake shook the city; this so frightened the Empress Eudoxia that she begged Arcadius to call Chrysostom back. While his return was triumphant, his reconciliation with the Empress did not last long. When she had a silver statue of herself erected in the forum before the Church of the Holy Wisdom (Saint Sophia) in September of 403, and had it dedicated with much unseemly revelry, Saint John thundered against her, and she could not forgive him. In June of 404 he was exiled to Cucusus, on the borders of Cilicia and Armenia. From here he exchanged letters with Pope Innocent of Rome, who sent bishops and priests to Constantinople requesting that a council be held. Saint John's enemies, dreading his return, prevailed upon the Emperor to see an insult in this, and had John taken to a more remote place of banishment called Pityus near the Caucasus. The journey was filled with bitter sufferings for the aged bishop, both because of the harshness of the elements and the cruelty of one of his 310 guards. He did not reach Pityus, but gave up his soul to the Lord near Comana in Pontus, at the chapel of the Martyr Basiliscus (see May 22), who had appeared to him shortly before, foretelling the day of his death, which came to pass on September 14, 407. His last words were "Glory be to God for all things." His holy relics were brought from Comana to Constantinople thirty-one years later by the Emperor Theodosius the Younger and Saint Pulcheria his sister, the children of Arcadius and Eudoxia, with fervent supplications that the sin of their parents against him be forgiven; this return of his holy relics is celebrated on January 27.

Saint John was surnamed Chrysostom ("Golden-mouth") because of his eloquence. He made exhaustive commentaries on the divine Scriptures and was the author of more works than any other Church Father, leaving us complete commentaries on the Book of Genesis, the Gospels of Saints Matthew and John, the Acts, and all the Epistles of Saint Paul. His extant works are 1,447 sermons and 240 epistles. Twenty-two teachers of the Church have written homilies of praise in his honour. Besides his feasts today and on January 27, he is celebrated as one of the Three Hierarchs on January 30, together with Saint Basil the Great and Saint Gregory the Theologian.

It should be noted that, because September 14 is the Exaltation of the Cross, the Saint's memory has been transferred to this day.

Apolytikion in the Plagal of the Fourth Tone

The grace of your words illuminated the universe like a shining beacon. It amassed treasures of munificence in the world. It demonstrated the greatness of humility, teaching us by your own words; therefore, O Father John Chrysostom, intercede to Christ the Logos for the salvation of our souls.

November 21 Entrance of the Theotokos into the Temple



According to the tradition of the Church, the Theotokos was brought to the Temple at three years of age, where she was consecrated to God and spent her days until she was fourteen or fifteen years old; and then, as a mature maiden, by the common counsel of the priests (since her parents had reposed some three years before), she was betrothed to Joseph.

Apolytikion in the Fourth Tone

Today is the prelude of God's pleasure and the proclamation of man's salvation. The Virgin is clearly made manifest in the temple of God and foretells Christ to all. Let us also cry out to her with mighty voice, "Hail, fulfillment of the Creator's dispensation."

November 25 St. Catherine

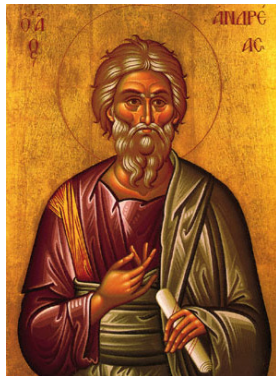


Saint Catherine, who was from Alexandria, was the daughter of Constat (or Cestus). She was an exceedingly beautiful maiden, most chaste, and illustrious in wealth, lineage, and learning. By her steadfast understanding, she utterly vanquished the passionate and unbridled soul of Maximinus, the tyrant of Alexandria; and by her eloquence, she stopped the mouths of the so-called philosophers who had been gathered to dispute with her. She was crowned with the crown of martyrdom in the year 305. Her holy relics were taken by Angels to the holy mountain of Sinai, where they were discovered many years later; the famous monastery of Saint Catherine was originally dedicated to the Holy Transfiguration of the Lord and the Burning Bush, but later was dedicated to Saint Catherine. According to the ancient usage, Saints Catherine and Mercurius were celebrated on the 24th of this month, whereas the holy Hieromartyrs Clement of Rome and Peter of Alexandria were celebrated on the 25th. The dates of the feasts of these Saints were interchanged at the request of the Church and Monastery of Mount Sinai, so that the festival of Saint Catherine, their patron, might be celebrated more festively together with the Apodosis of the Feast of the Entry of the Theotokos. The Slavic Churches, however, commemorate these Saints on their original dates.

Apolytikion in the Plagal of the First Tone

Let us praise the most auspicious bride of Christ, the divine Katherine, protectress of Sinai, our aid and our help. For, she brilliantly silenced the eloquence of the impious by the sword of the spirit, and now, crowned as a martyr, she asks great mercy for all.

November 30 St. Andrew the First Called



This Apostle was an Antiochian, a physician by trade, This Saint was from Bethsaida of Galilee; he was the son of Jonas and the brother of Peter, the chief of the Apostles. He had first been a disciple of John the Baptist; afterwards, on hearing the Baptist's witness concerning Jesus, when he pointed Him out with his finger and said, "Behold the Lamb of God, Which taketh away the sin of the world" (John 1.29,36), he straightway followed Christ, and became His first disciple; wherefore he is called the First-called of the Apostles. After the Ascension of the Saviour, he preached in various lands; and having suffered many things for His Name's sake, he died in Patras of Achaia, where he was crucified on a cross in the shape of an "X," the first letter of "Christ" in Greek; this cross is also the symbol of Saint Andrew.

Apolytikion in the Fourth Tone

As first of the Apostles to be called, O Andrew, brother of him (Peter) who was foremost, beseech the Master of all to grant the world peace and our souls great mercy.

Coffee Hour Ministry—Volunteers Needed for 2019

The Coffee Hour Ministry at St. Basil allows parishioners the opportunity to host coffee hour twice a month. It's a great way to get involved and promote fellowship at St. Basil while getting to know one another better.

We are looking for 2019 volunteers to either host a coffee hour or participate in hosting one of our potluck luncheons with a team of other parishioners.



If you are interested in volunteering, please contact the church office at 312-243-3738.

Sunday, November 4	Coffee Hour Ministry: Stella Kapetan
Sunday, November 11	Coffee Hour: Philoptochos
Sunday, November 18	Coffee Hour Ministry: Vana Kikos & Melita Green
Sunday, November 25	Coffee Hour: Philoptochos

St. Tryphon Garden Ministry

By Marina Arvanitis

The ministry completed its final autumn clean-up several weeks ago. Before the gardens go to sleep for the winter, the ministry would like to thank Nick Katsoulis and Vicky Crosby for their assistance with weekly watering duties this past summer; Lambros and Mary Peroulas, Gloria Jarapko, and John Billiris for participating in seasonal garden clean-up and planting efforts; and Pat and Steve Cole for cleaning up the city parkway, which had become overgrown with weeds and tree saplings. If you value our green spaces and would like to see the ministry (and the gardens) grow in the coming year, please speak with Marina Arvanitis.

Saint John the Almsgiver Ministry

By Marina Arvanitis

To date, the St. John the Almsgiver ministry has distributed over 60 survival packs to our homeless brothers and sisters in need. Thank you to everyone who has assembled and distributed the packs. We are now preparing to assemble new survival packs for the winter months, which instead of a t-shirt will contain either a hat or a pair of gloves. If you would like to donate new winter hats or gloves to this effort, please bring them to church office. If you would like to donate other items, assist with assembling or distributing survival packs, or if you have ideas for how we can do more to help our community, please speak with Marina Arvanitis.

Survival Pack Items
Jewel gift card - \$10
CTA single-transit ticket
White t-shirt (large)
White tube socks
Toothbrush
Travel-sized toothpaste
Comb
Band-Aids
Hand wipes ('Wet Ones' pocket-size singles)
Granola bars
Bottle of water
* New Items Needed: Winter Hats
* New Items Needed: Winter Gloves

Yiayia's Kouzina

By Cynthia Schroeder

For the holidays we will make baklava, koulouria & kourambeithes. Preorder forms will be available Sunday ,October 28 and need to be submitted by Sunday, November 25th. The pickup for preorders is Sunday, December 16th.

We will begin selling on Sunday November 18.

Baking Dates

◇ Saturday 11/3 9:30 a.m. -2:30 p.m.

◇ Saturday 11/10 9:30 a.m.-2:30 p.m.

◇ Wednesday 11/14 3:00 p.m. to 6:00 p.m.

We are always in need of volunteers to help us make all these items for preorders and to sell during coffee hour.

Yiayia's Kouzina is a wonderful ministry we accomplish making delicious bakeries, learning different recipes, to make at home, and a wonderful group of ladies to spend time with.

Sunday School

By Jennifer Georgopoulos

The Sunday School teachers and students have been busy. Grades K-1 have been learning about the vestments and the saints. Some of the saints include St. Demetrios and St. Sophia. Grades 2-4 have been learning about the sanctuary and the holy items that are placed on the altar table. Grades 5-7 have been learning about the sacraments and the Last Supper. They have been busy reading the Holy Bible and having discussions. Ms. Arvanitis and Ms. Chekalas organized a scavenger hunt for symbols of Christ and Christianity. The students enjoyed the opportunity to explore the church after Liturgy to find the items.

Please don't forget to purchase the text *Blueprints or the Little Church* by Elissa Bjeletich and Caleb Showmaker at the St. Basil Bookstore for our next Family Sunday session on January 20, 2019. If you have any questions regarding Sunday School, please contact Jennifer Georgopoulos at jenspalla75@sbcglobal.net



Angel Tree

By Pat Cole



It's getting to be that time of year, when we start to think about Christmas. For St. Basil parishioners, it means opening our hearts to families in need through the Angel Tree Christmas program sponsored by the Prison Ministry. Over the past seven years we have purchased and delivered Christmas gifts for nearly 500 children of incarcerated men and women and Jewel Foods gift cards for their caregivers. Almost all of these families live near our church. Incarcerated parents who want their children to receive gifts on their behalf sign up for the program through the national Angel Tree organization, which then provides us the names of the children.

We have just received our family names for this year. There are 85 children on our list. From now until Christmas we have to move into high gear because there's a lot of work to be done behind the scenes, and we urgently need volunteers.

The first step is to call the caregivers for the families to verify their contact information and to find out what the children need or want for Christmas. There are about 40 families to contact.

Beginning on Sunday, November 18, and continuing the next two Sundays through December 2, we will have a miniature Christmas tree set up in the church hall with the names of all the children and their gift requests. Parishioners can choose one or more children for whom they want to buy gifts and drop off the wrapped **gifts to the church by December 9**. Then we will sort the gifts and plan our delivery routes.

This year we are delivering gifts on December 15, and here, too, volunteers are essential, especially those with cars. We work in two-person teams. This is the most rewarding aspect of the program because we get to meet the caregivers and children face to face in their homes.

The prison ministry and St. John the Almsgiver programs draw attention to St. Basil parish and have a positive impact on the surrounding community. What better way to show God's love in action?

Prison Ministry

Pancake Breakfast a Resounding Success

On the way to St. Basil Church on October 28, Prison Ministry coordinators Pat and Steve Cole had only one worry--attendance at the pancake breakfast. The pancake mix, syrup, and butter had been donated by the Rofalikos family's restaurant; daughter Fay would cook the pancakes. Sausages were ready to be picked up from Huck Finn Restaurant, through the generosity of owner George Siotis. The ingredients for the fruit salad were ready to be assembled by Mary Peroulas. Baked goods were promised by at least three parishioners. At least a dozen volunteers, including some from Angel Tree families and a parishioner from a church in DeKalb, Illinois, were ready to set up, serve, and clean up from the event. Others from the Philoptochos Society would pitch in as needed, as they always do. But would attendance be strong enough to raise sufficient funds to buy Jewel gift cards for 43 Angel Tree families?

That question was still in the air as the tables were set, food was prepared, and the TV made ready for the Bears game. When word that Fr. Dimitri had blessed the food filtered downstairs and guests began lining up for tickets, the worries dissipated, proving the maxim, "Don't stress on it; pray on it."

In all, nearly 100 people, adults and children, enjoyed a delicious breakfast. Thank you everyone for your help, your participation, your donations, and the lively atmosphere you created, making 2018's pancake breakfast a huge success. The Angel Tree families are assured of a generous gift card this year.



St. Basil — 2018 Stewards

<p>A Chris & Georgia Alemis Lex & Sue Alexander George Anagnos Michael Angelakos William Angelos John & Rebecca Antonoglu Stella Antonoglu + Panagiota Antonopoulos Konstantinos Arvanitis Dr. Marina Arvanitis</p> <p>B Gregory & Maria Bairaktaris Theodora Bairaktaris Katy Balabanis Dr. Robert & Dr. Sophia Sarkos-Barnes Tom & Leslie Bezanes Dorothy Bezemes John & Patoula Billiris John & Dr. Christine Bishop Andrew Brinkman Cassy Brinkman</p> <p>C John & Venus Campanelli John & Eleni Chioros Chris Christides Dean Christy Ernest & Christine Schenk Cochannis Stephan & Patricia Patsis-Cole Maria Constantinides Thomas Couston</p> <p>D John & Debra Dallianis Tim & Jenel Damis George Dervenis Anesti & Emily Dhima Matt & Alexis Douglas Petro & Nichole Drimonas Constantine Drugas Alice Ducas</p> <p>F Themis & Angeline Fabiatos John & Nicole Felke Martin & Elaine Fosse +Maria Fotopoulos Charles & Rosemary Fountas Nicholas & Vicky Fountas Zach & Kalliopi Fountas Tony & Georgia Fragale John Frangias Nickoletta Frangias Themis Frangos Tony & Helene Frankos</p> <p>G Nick & Jennifer Georgopoulos George Goltos Christina Gountanis Melita Green Kevin & Kathryn Gulley</p>	<p>H Sophia Haritos Arthur & Angie Harris Sophia Hausen Angela Haynes Melanie Hillock Willaim & Catherine Hostetler</p> <p>K Gus & Sasha Kalpake Senya Kalpake Stella Kapetan Aris Kapsopoulos George & Karen Karas Demetra Karas Zach Karwandyar Charles & Jean Katsoulis Evan & Eleni Katsoulis Nick Katsoulis Peter Katsoulis Dr. Kenneth & Arlene Siavelis Kehl Tony & Christina Kidonakis Vana Kikos Harriet Kollias Eleni Kontaloni Ryan & Maria Kanella Koper John & Joanne Koudounis Phyllis Koumantos Vivien Kouros Constantine & Anastasia Koutsoubas Frank Kuchuris</p> <p>L John & Anna Lambros Arry Lazaridis</p> <p>M Dina Manasses Eleni Manasses Vicky Manasses Dean & Anastasia Maragos Juanita Marx Harry & Kathy Michas Georgia Motter</p> <p>N James & Amy Nicholson</p> <p>O Dr. Ben & Karina Onderdonk Jeffrey & Kalliope Osborne</p> <p>P James & Bess Pabin Demitra Panagopoulos Dimos & Angela Panousakis Rhonda Panousakis Sophia Panousakis Marcie Papadakis Bette Pappas Ken & Helen Paspalas-Rubenstein Lambros & Mary Peroulas</p>	<p>Katina Phillips John & Carol Pontikes Eleni Pontikes Joann Prekezes Adam & Anna Pyne</p> <p>R John Regas Peter Regas Suzanne Regas Robert & Irene Rohrman Vivian Rosenberg Anthony & Christina Rouches Demetra Rouches Ann Rousakis Sam & Christine Rousakis</p> <p>S Ana Marie Sandoval Irene Santos Gus & Eleni Sarolas Jayme Schenk Konstantinos & Marisa Schoinas Harold & Cindy Schroeder Emily Sedares Nicholas Senopoulos Panagiota Sianis Paul & Pamela Sianis Tom & Eleni Sianis Grigorios & Debra Skourletos Constantine Spanos Demetrios & Tiffany Stavrianos Brian & Nicole Steinberg George & Anastasia Stefas Kathy Stratton</p> <p>T Joseph & Eileen Tazioli Gerasim & Edith Tikoff Dr. Richard & Angela Tobias Fr. Dimitri & Presvytera Mary Tobias Nick & Kristen Triandafilou George Tsagaris Maria Tsagaris Anthony Tsenes Sophia Tsilimigras George & Juliana Tziahanas</p> <p>V Catherine Valsamoulis George & Mary Varygiannes Dee Vergos</p> <p>W Kathy Walstrom Charles & Katherine Webster Francis & Kanella Willsey</p> <p>Z George & Dorothy Zimbrakos</p>
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St. Basil Greek Orthodox Church - November 2018

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
				1 Pastoral Day for Fr. Dimitri Divine Liturgy for SS. Kosmas and Damianos 7:00 pm Focus Group		3 9:30 am Ylayia Kouzina Baking
4 Testimonial 1 Daylight Saving Time ends 8:15 am Orthros and Divine Liturgy	5 7:00 pm Parish Council Meeting	6 11:00 am OCCA Meeting	7 10:00 am Bible Study Parakleisis (Supplication Service) to the Virgin Mary Great Vespers of the Holy Angels (Niles) 7:00 pm	8 Pastoral Day for Fr. Dimitri 8:30 am "Orthros and Divine Liturgy for Synaxis of the Holy Archangels (at St. Haralambos, Niles) Great Vespers for St. Nectarios (Palatine) 7:00 pm	9 8:30 am "Orthros and Divine Liturgy for St. Nectarios" (Palatine)	10
11 Testimonial 2 Veterans Day 8:15 am Orthros and Divine Liturgy	12 Veterans Day observed 7:00 pm Vespers for St. John Chrysostom (Kenosha)	13 8:30 am "Orthros and Divine Liturgy for St. John Chrysostom" at Monastery in Pleasant Prairie, WI	14 10:00 am Bible Study Ylayia Kouzina Baking 4:00 pm Parakleisis (Supplication Service) to the Virgin Mary Philoptochos Meeting 6:50 pm	15 Pastoral Day for Fr. Dimitri Metropolis Synodesmos Meeting 7:00 pm Online Adult Education	16	17
18 Stewardship Sunday Testimonial 3 8:15 am Orthros and Divine Liturgy 11:30 am Philoptochos writing note to include in the Lincoln Park Community Shelter sack lunches	19	20	21 6:30 am Divine Liturgy for Entrance of Theotokos into the Temple	22 Thanksgiving Day	23 Black Friday	24 7:00 pm Vespers of St. Katherine (Chicago)
25 Testimonial 4 Sunday School - no class, Thanksgiving 8:15 am Orthros and Divine Liturgy 11:30 am Philoptochos making sack lunches for Lincoln Park Community Shelter	26	27	28 10:00 am Bible Study Parakleisis (Supplication Service) to the Virgin Mary 6:00 pm	29 Pastoral Day for Fr. Dimitri 7:00 pm Great Vespers for St. Andrew (Chicago)	30 6:30 am Divine Liturgy for St. Andrew the first called "Orthros and Divine Liturgy for St. Andrew the first called" (Chicago)	

SAVE THE DATE



Yiayia's Kouzina Baking Dates **(Volunteers Needed)**

- Saturday 11/3 9:30 a.m. -2:30 p.m.
- Saturday 11/10 9:30 a.m.-2:30 p.m.
- Wednesday 11/14 3:00 p.m. to 6:00 p.m.



Get your Angel Tree Gift Requests **(after Divine Liturgy)**

- November 18
- November 25
- December 2



St. Basil Greek Orthodox Church
733 South Ashland Ave.
Chicago, IL 60607